1;Seligmann & Seligmann E-8 (1907-1908) 1911
AX8 Vedda AX8

844 side supported by an angle of the rock, and a woman behind her supports her and presses down upon her shoulders. The woman remains in the cave for three or four days after the birth. At Sitala Wanniya there are no food taboos, but at
843 Henebedda a pregnant woman avoids *madu*, which fruits are
262 said to produce diarrhœa and vomiting, and two kinds of yams which also purge and are believed to induce still-birth. A nursing mother must eat neither the fat of the monitor lizard
853 nor *rilawa* flesh, as these are said to produce purging and would
262 kill the infant. She may, however, eat the meat of the grey ape *wanduru*. The fat of the spotted deer also spoils the milk, and if the mother eats *mora* fruit the child will get worms. The
844 Henebedda Veddas, who are partially cave and hut dwellers, say that if a birth occurs in the cave a screen is made round
[184] the parturient woman. Among all the settled Veddas, as among the rural Sinhalese, a special hut is built in which birth occurs. The afterbirth is commonly buried in the hut among village Veddas, and no Veddas seem to attach any special importance to its disposal.

[843 262] At Uniche a pregnant woman would not eat venison or hare's flesh. The pains and danger of childbirth are so well recognised by the Veddas that a special ceremony is performed by the wilder Veddas, and a prayer offered for the safety of the young mother (cf. p. 251). We were assured at Sitala Wanniya that if this ceremony were omitted the mother and child would die. At Henebedda it was said that if a woman appeared to be dangerously ill in childbed, a Sinhalese *katandirale* (devil dancer
[165] would be called in. Death during childbirth seemed rare, but a few cases were recorded. Except among those Veddas who
834 have come most under Sinhalese influence connection is not avoided during pregnancy, or for any considerable period after childbirth, nor is chastity enforced before hunting or dancing.

[553] Children are usually named within a month of their birth, the name being decided upon by their parents. At Godatalawa
551 it was said that a child's name would be freely mentioned, but at Sitala Wanniya and Henebedda we were told that, although every child was given a name soon after birth, they were never called or spoken of by their names until they were at least four